godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The speaker remarked that nothing is more difficult than to apply correct principles; and this is seen, for instance, in the selection of our amusements. Man was not made to drudge along to the end of his days without relaxation and enjoyments. The many sources of pleasure in the external world, in connection with the fact of man's pleasurable capacities, are evidence that the Creator designed him to partake of such enjoyment. Amusements! have in all time, we find, been a common mode of recreation. In the patriarchal times, music, dancing, &c., were encouraged and held to be altegether proper and harmless. The Puritins, the speaker here remarked, were, he thought, in the wrong in proscribing everything mirth-

The Puritans, the speaker here remarked, were, he thought, in the wrong in proscribing everything mirthful—music, mirth and cheerfulness.

But though amusement in itself is allowable, it requires to be placed under a certain restriction.

Mr. Corax now celled attention to the address of Dr. Bellows, saying that it contained sentiments which had occasioned both regret and pain on the part of the religious pertion of society. He thought it required were boldness than Christian society to utter such views as the Rev. Dr. had set forth. In order to expense the propositions of Dr. Bellows with better effectives and propositions of Dr. Bellows with better effects.

amine the propositions of Dr. Bellows with better effect. Mr. Corey briefly reviewed the history of the drama. The friends of the theater, said the speaker,

will point us to this play and to that actor as c of producing a harmless pleasure, and even a influence. But there stands the theater with

The speaker remarked that nothing is more difficult

THE ANNIVERSARIES.

SKETCHES OF SERMONS. The Anniversary season was preluded last night by the Annual Sermons before various Societies. We subjoin such brief sketches of these and other disarses as we can spare room for.

RIGHTS OF THE COLORED RACE.

BY THE REV. DR. CHEEVER.

Dr. Cheever preached a powerful and characteristic discourse last evening on the "Right of the Colored Race in this Country to Citizenship and Protection."

The sermon was specially in behalf of the Institution in Washington, D. C., for the Education of Colored Girls. A large audience was present. The text was from Leviticus xix. 33, 34, and Acts xvii. 26:

off a stranger sejourn with thee in your land, ye shall not a him: but the stranger that dwelleth with you shall be unto a se one born among you, and thou shall love him as thy

ief,"
"For God hath made of one blood all nations of men for to
dwell on all the face of the earth."

"For Got hath made of one blood all nations of men for to dwell on all the face of the earth."

The general theme of the discourse was the claims of the colored race in this country, as forced upon the conscience by the recent reasoning and decisions of the Supreme Court against them, declaring that they have no rights which white men are bound to respect. As these people, said Dr. Cheever, are thus excommunicated and outcast, we are compelled to ask our selves the question, what treatment God requires for them at our hands? What are our duties in respect to them, in the light of the Word of God? What is their present condition, and what ought to be their condition? What does the Government owe them? What ought Christianity to secure for them? How may we elevate them and prepare them, by the acquisition of knowledge and by habits of virtue and industry, for a social position of usefulness and happiness? The preacher took the ground, that precisely the same obligations rest upon us toward them as toward the whites.

whites.

A government that exacts obedience from the people has a responsibility laid upon it by God to provide for them the means and motives of obedience. Whenever the government is a minister of God for good to the citizens, there is the motive as well as the authority and power for obedience. Hence in the great prophetic Missionary Psalin, "He shall judge the poor of "thy people, he shall save the children of the needy, "and shall break in pieces the oppressor." The children of all classes, but especially the lower, have claims from God upon the government by their very birth as human beings and by the very claims of government over them. An education is due to them from the government, such as will enable them to understand their duties, their responsibilities and their rights. Neither color nor race constitute the claims for such education, but humanity, and it is due as fully to the blacks as to the whites, and to one race as freely and completely as to another.

The effect of the system of Slavory was traced on the condition of the free colored race, under such social, civil and political degradation and exclusion as they had to endure—excluded from most of the honorable and honest employments of life, and deprived of all the ordinary incentives to the attainment of knowledge. By the decision of the Supreme Court, lately pronounced, this treatment of them, as fit for nothing but slaves, is put forth as the law of the land in regard to them. How can they be saved from such tyramy and true?

Dr. Cheever argued their claims to citizenship and A government that exacts obedience from the

but slaves, is put forth as the law of the land are gard to them. How can they be saved from such tyranny and ruin?

Dr. Cheever argued their claims to citizenship and protection, first, in point of law and fact—the testimony of Justices Curtis and McLean being incontestable, as well as the argument of Mr. Downing. But, in the second place, supposing that as law and fact the colored race had never been considered as citizens nor admitted as having any of the rights of human beings, that would make no difference as to our duty and their just claims in the sight of God. Their rights as human beings are innlienable, and the destruction of these last is righting of natural justice, of the just claims in the sight of God. Their rights as human beings are inalienable, and the destruction of these rights by law is in violation of natural justice, of the ends of good government, and of the commands of God; and it is our duty to repeal such iniquitous statutes and to expose in the light of God's Word the wickedness which has enacted them.

The nature and character of the Supreme Court as account of courts and instice—a court, as Judge Story

The nature and character of the Supreme Court as a court of equity and justice—a court, as Judge Story described it, for the relief of the enfeebled and oppressed, to secure them against the iniquities and fraud and the oppression of a hard bargain—the Supreme Court, as a court of equity, may not take advantage of the necessities and misfortunes of any class of people to trample them down, since it was established to defend just such defenseless men and women. Yet this Court openly, on the very ground that the African race has been unjustly despoiled for all ages, condemns them to a perpetuity of such oppression, as being fit for nothing else—fit only to be made slaves and merchandise. There is not in this decision even the affectation of any design of equity, but the whole

being fit for nothing else—fit only to be made slaves and merchandise. There is not in this decision even the affectation of any design of equity, but the whole reasoning is wantonly unjust and cruel.

The claim of the African race, then, upon the Government is for such an education as will enable them to be proper citizens under the Government—as will fit them to understand their rights, their duties; and their responsibilities. And the children of the race have claims upon the government just in proportion to their wretchedness and helplessness. There is no intimation in the Constitution of the United States, nor any construction that can be forced upon it, whereby children can be rightfully chattelized, and converted into property. The article which is sometimes tortured into such a meaning, is restricted to "persons from whom labor or service is due," and not persons from whom their children are due. The children cannot, under the divine law, belong to any other born under protection of government, having all the rights for the security of which government is ordained of God. To the children are due from government all those rights, privileges, opportunities; all that discipersons than their parents, and, when they are born, are of God. To the children are due from government all those rights, privileges, opportunities; all that discipline, training, and development, for which God himself declares government to have been instituted—without respect to persons, races, color or blood. The speaker dwelf at some length on the iniquity of chattelizing and imbruting children, instead of training and educating them for freedom and happiness. When any government foredoms millions of human beings to such a condition, and renders the propagation, increase and perpetuity of such misery an object of its guardain care, it divests itself of all the attributes of good with which God has invested government as a blessing, and it puts on itself the characteristics of a living curse.

of good with which God has invested government as a blessing, and it puts on itself the characteristics of a living curse.

This process was considered in regard to parents and the family—its destruction of the parental relation, and of the family—its destruction of the parental relation, and of the family institution; and the speaker drew a vivid picture of Slavery as it violates the family, and so the Word of God which ordained the family. The guilt and danger of such perversion of justice, and such inhuman treatment of a whole race, adopted as the policy of the nation, cannot be measured. And the influence of such unjust legislation in destroying the people's veneration for law is not one of its smallest evils. Unjust judges are worse than drunken pilots, and any government that employs them will run and split upon the rock. Judges perverted into the service of the slave oligarchy, setting at defiance by their reasoning all principles of humanity and justice, and corrupting and destroying the conscience, are like Dr. Kane's hungry Arctic dogs—devouring their own harness. They destroy the claim of obedience, the possibility of reverence, and the sense of authority in the common mind. There is then nothing left to hold by. The Arctic navigator, when he found what his dog had been doing, cut off strips from his own trowsers to supply the place of the reindeer traces; but such a process is suicidal. And such is the process going on when our Judges undertake to pervert the moral sense of the people, which is the only thing that God has appointed to bind them to obedience—conscience toward God. If that be destroyed, no government can be sustained but by bayonets and a soldiery. And if the people make up that deficioncy of religious. accence toward God. It that be destroyed, no govern-ment can be sustained but by bayonets and a soldiery. And if the people make up that deficioncy of religious authority in government by a sacrifice of their religious independence, their allegiance to God, their moral sense grounded in his Word, they sacrifice their own life and lay themselves bare—without defense, and without right of protest—to all the cruelties of despet-ism.

ism.

The discourse was striking and powerful, and abounded in passages of fire and eloquence. The audience listened with undiminished interest to the close, when after a benediction they were dismissed.

A collection was taken, at the conclusion of the discourse, amounting to \$221 16.

AMERICAN FEMALE GUARDIAN SOCIETY SERMON BY THE REV. A. D. GILLETTE.

The Twenty-third Anniversary of the American Fe male Guardian Society and Home for the Friendless was celebrated last night at the Calvary Baptist Church in Twenty-third street. A goodly congregation assembled and the occasion was rendered m interesting by the presence of a large number of the boys and girls from the Home. After appropriate opening exercises, the following abstract of the Annual Report of the Society was read:

TWENTY-THIRD ANNUAL REPORT.

The receipts of the American Female Guardian Society during the year, ending January 1, 1837, were. \$30,333 for Disbursements, including payments on Home Chapel. 45,839 for The report alludes briefly to the work of the Society, its several aims and agencies, and dwells at some length upon its prime object; which is to diffuse a puffying, elevating, healthful moral influence—and to raise multitudes of chridren and young families from an abject condition of want and wretchedness, to the light and knowledge, the peace, comfort and security of a Christian Home.

The managers are a security of the chapter of the security of the managers are a security of the security of the managers.

aid of their numerous patrons; also, to various helpers in the work; to their Board of Counselors, Building Committee, legal advisor, auditors, physician to the Home, Missionary Committee, and particularly to the several friends in the late New-York Legislature, whose influence was given in behalf of the appropriation made for the erection of the Home Chapel. PUBLISHING DEPARTMENT.

An average of 26,000 copies of the Advocate and Guardian have been issued semi-monthly, or 208,000 folio pages, 5,000 Annual reports, 1,000 copies of The Home Song Book, and 1,000 copies of The Harwoods. Present issue of The Advocate semi-montyly, 28,500.

The number of business letters, registered, received the number of business letters, registered, received the department is 4,290. Letters written, through this department is 4,290. Letters written, 2,100. The number of new subscribers received since hast report, 3,500. The number of tracts, papers, &c., distributed gratuitously the past year, amount to some 550 000 pages.
Number of Life Members received,
Whole number of Life Members.

Number of Life Members received.

Whole number of Life Members. 2,382

HOME FOR THE FRIENDLESS.

The work of the Home has been prosecuted successfully the last year, its agencies and means of usefulness being increased through various channels.

A new building has been erected upon the Home premises, at an outlay of some \$30,000, which is now nearly completed. This building contains a convenient chapel, nursery, gymnasium and publishing-rooms, adapted to the necessities of the institution.

\$10,000 have been given by the Legislature toward its erection. Most of the balance has been raised by loon and private charity.

loan and private charity.

The statistics of the institution are as follows:

pupils of the Home Industrial School, 300—nearly all of whom have been girls from the most destitute and exposed classes of mendicants. Their marked im-provement has been matter of surprise and encourage-

The Home Children's Missionary and Visiting Com The Home Children's Missionary and Visiting Committee report having made some 4,000 calls and visits, chiefly among the poor and suffering, the widowed and desolate, among whom has been disbursed nearly 9,000 garments, 450 quilts and comforters, and over \$4500 in money, given in small sums to relieve those found most worthy and necessitous.

Auxiliaries and friends through the country at large have exhibited undiminished interest, and the varied aspects of the work indicate that prayer is being continually heard and answered in its behalf, and also that the promise is being verified that "He shall turn "the hearts of the fathers to the children."

The Rev. A. D. Gillette, D. D., pastor of the church, then preached the Anniversary Sermon, tak-

The Rev. A. D. GILLETTE, D. D., pastor of the church, then preached the Anniversary Sermon, taking as his text, "God setteth the solitary in families," Psalm isviii. 6. He said in brief: The aim of the Society I now have the honor of addressing is to rescue neglected children from the control or abuse of vicious or poor parents, gather those into this asylum who have no homes, and by cleansing, wholesome food, good discipline and sound education, prepare them to be taken by worthy people into their own families to be industrious, useful and happy. This, to my mind, is an illustration of the text. It is God, in the hearts and hands of this Society and its friends, picking out from dens of infamy, want, scenes of distress and gutters of filth, the solitary, the lone child of serrow, and setting that child in a family. It will be my purpose to show that God is the author of the family relation, that this relation was shattered by sin and must be restored, and the means by which this restored. must be restored, and the means by which this restoration is to be effected. That God is the author of the ration is to be effected. That God is the author of the family relation we see in the fact that he is revealed to us as the head of a family, a great family. Angels compose his elder children, and men his younger, who having been aliens by transgression, are brought nigh by the blood of Christ. The reverend gentleman proceeded to illustrate bis first proposition by referring to the creation—Adam and Eve, and God's command to them to be fruitful and multiply and replenish the earth and subdue it. The happy family of Eden was scattered by sin and sorrow and shame, and want and woe had been man's lot from that time forward. This family must be restored. God so loved the world that he gave His only begotten Son so that whoseever believeth in Him should not perish but have everlasting life. How is the family relation to be restored? ing life. How is the family relation to be restored God has revealed himself to be initiated by his intelligent, imitative creatures, men and women. One of the great agencies in this work is marriage. Nothing the great agencies in this work is marriage. Nothing more alarmingly indicates a deteriorating society than loose views of marriage, and a growing neglect of it in a community. Marriage is the bond and conservator of virtue; and there can be no family, no government, no empire without it. Families make towns, neighborhoods, communities, states, nations. Families form societies, churches, schools, asylums. The family is the perennial fountain purified by religion, supplying all good to mankind. Men and women must estimate God's plan aright, and do all they can to adopt it by marrying, and so forming families themselves—centers of life, love, intelligence, virtue and true religion. The speaker said he was sorry to perceive in certain classes of society, more especially of the young, a growing disregard of the marrial relation. Such indifference boded no good to a community. the young, a growing disregard of the marital relation. Such indifference boded no good to a community. He then proceeded to apply the principles he had laid down to the work of this Society, and claimed for it a generous and hearty support. In God's hands it was doing a great work—reuniting the scattered fragments of God's family—building up new circles of intelligence and virtue from the most discordant and victors elements and difference had been and of the contract of t vicious elements, and diffusing the light of Chris-tianity abroad over the darkest habitations of want and woe, and wretchedness.

After the sermon the children sang a hymn, a collection was taken up, and the congregation was dismissed with a benediction.

SERMON BEFORE THE HOME MISSIONARY

SOCIETY. BY PRESIDENT STURTEVANT.

The annual sermon in behalf of the American Home Missionary Society was preached in the Presbyterian Church in Madison square, last evening, by the Rev. J. M. Sturtevant, D. D., President of Illinois College, Jacksonville, Ill. The interior of the brilliant edifice was not entirely filled, although a large audience was present, including a considerable number of ministers. After the singing of a missionary hymn, prayer was offered by the Rev. Dr. William Adams. pastor of the Church, The text was the passage:

"These twelve Jesus sent forth, and commanded them, say in: Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather unto the lost

The superficial reader of the Bible often mistakes the meaning of these words. They were not uttered in that spirit of Jewish exclusiveness which would confine all truths to one nation and peculiar people. Many people suppose the Jewish dispensation to have been a failure. They have but a shallow view of the purpose of God's providential dealings with the Jewish nation, in training and educating a single people, out of which he might make Christian teachers for all mankind. The early education of the Jews had been such as made it peculiarly proper for the Savior to send his first disciples to "the lost sheep of the house of Israel". The first message of salvation was sent to the Jews, because the Gentiles were not yet prepared to receive this crisis of the age. There are several analogies between the age of the dawn of Christianity and the age in which we live. In that age the people were pointed by the prophecies to the great event of the coming of the Savior; in this age the dead prophets, being dead, yet speak, and lead men to look to the great event of the spreading of the triumph of the gospel throughout the world. He thought, also, there was an analogy between the going out of the first converted Jews into the great heathen world, and the sublime mission of the early fathers of this country, who came over into the whiletness of the New World to prepare the way of the Lord. He thought the American people ought to have a share of the prayers and sympathies of the whole Christian world, correspondent with that with which the early Jews were favored from Christ and his disciples. The Jews were the agents of the conversion of the Roman Empire by their forced dispersions: the American people shall be that of the world's conversion by their voluntary migration.

He referred to the great migrations which history has already witnessed within a few centuries from the Old World to the New, making an ocean once untraversed now a highway of the world. He referred also to the rapid settlement of the more remote parts of this country in the West, which till within a comparatively few years have remained almost uninhabited. The spectacle of this rapid colonization is to be fine all truths to one nation and peculiar people. Many people suppose the Jewish dispensation to

the and knowledge, the peace, comfort and security a Christian Home.

The managers express their special thanks for the extent of country on this continent which remains

yet "to be possessed," is the danger that it may be overrun with elavery. Only one-half of the United States is now watchful of the interests of freedom, while the other half is seeking to extend the area of bondage. The dark States will never bear their part in fulfilling our great destiny as a nation, until the deluge of our white population shall have revolutionized them and completely swept away that system of oppression which now makes this nation the gazing-stock of the world. The missionary work which is to evangelize this constraint. them and completely swept away that system of opperssion which now makes this nation the gazing stock of the world. The missionary work which is to evangelize this country will not be carried on by the slave States, but by the free. The population of these latter is about thirteen millions. If the increase for the future be of a corresponding ratio with the past it will give a population, by the year 2000, of nearly a thousand millions. This possible result, the very enunciation of which seems astounding, may be diminished, it is supposed, for several reasons. He stated three causes which, it has been thought by some, may operate to reduce it: First, want of room; second, decrease of foreign immigration; and third, a deterioration of the average character of our people. He alluded to, and dwelt at some length upon, the capacity as well as capability of the Great West, which he regards as the finest national domain now known to the world. He inquired into the causes of the wonderful phenomena of growth. He did not believe with Carlyle, who said to an American. "The secret of "your prosperity is your abundance of cheap and fertile land." The French colonization in American for one of the accidents of empire. What then is it that has given to English and American colonization a success unparalleled in the label world. It she cause transitions of the price of war, or one of the accidents of empire. What then is it that has given to English and American colonization a success unparalleled in the history of the world. It she cause transition of the process of the world. of capire. What then is it that has given to English and American colonization a success unparalleled in the history of the world? Is the cause transient or permanent? He believed that there is a great and permanent cause at the bottom of it—the religion of Christ. The ostensible features of Christianity which combine to produce this result are three. First, the family is kept pure. De Tocqueville said of French colonists, that they internarried with the natives and became savages, while the English never failed to convert the barbarous into the civilized. A second cause is the fact that the laboure, who is always the pioneer in the wilderness, is with us a civilized. Christianized man. We owe our power of colonizing our country to the fact that our laboring men are educated. And whence comes this character of our people! Clearly from the religion of our fathers. A community pervaded by such a religion will always provide for the civilization and education of its children and

for the civilization and education of its children and citizens. A third cause is the public spirit, or what may be termed the social constructiveness, of the American emigrant. Æneas is said to have carried the "household gods" to Italy; the wagons of the Western emigrants carry nobler "penates" than the facient hero. Colleges, school-houses, churches, are journeying every day to the West in these wagons.

As leng as the Christian religion prevails here, the American people will retain its power of colonizing and civilizing the world. What, then, hinders the progress of our country? It is true Slavery holds half the States in bondage, but may we not hope that this terrible system will be swept soon away in the providence of God? May the time not soon come when every foot of land in this country will be wanted for free labor? Already there are indications of Freedom coming to settle upon the hills of Missouri, and who knows how soon such movements as are there in knows how soon such movements as are there in progress will be followed by other States? Slavery cannot long protect itself from destruction against the inroads of free labor. He could not believe that God had deemed half the soil of the nation to perpetual Slavery. He had hope in God, and would take

In regard to foreign immigration, he believed that In regard to foreign immigration, he believed that its influence upon the peculiar and native character of our people is greatly overrated. That part of the social fabric which is most sensitive to foreign influence is language, but where is the evidence that the English language, in this country, is being corrupted from foreign influence? He believed that there would be nothing to fear from "want of room," to which idea he had already alluded. There remains much land yet to be possessed.

t to be possessed.

To Christianize England and America is to Chris To Christianize England and America is to Christianize the world, and in regard to the importance of doing this work, instead of putting it off to do any other, he applied the text, "Into any city of the Samaritans enter ye not." We have not yet come to a day of triumph. To further carry on the work needs, he said, the cooperation of all Christian hearts in the country; and he closed by referring to the connection of the American Home Missionary Society with this enterprise of evangelizing the country, commending it to the sympathies, prayers and contributions of the American Churches.

SERMON BEFORE THE NEW-YORK BIBLE SOCIETY.

BY THE REV. DR. THOMPSON OF BUFFALO The Anniversary Sermon before the New-York Bible Society was preached last evening in Dr. Alexander's church, corner of Fifth avenue and Niueteenth street, by the Rev. Dr. Thompson of Buffalo, N. Y. The church was more than half filled.

After the usual introductory exercises, including an able prayer from Changellor Ferris, and effective Congregational singing, Dr. Thompson announced as his text: Matthew xvii, 19, 20, 21 verses. He commenced by asking his hearers to bear with him if instead of by asking his hearers to bear with Aim it instead of the practical and specific objects of Bible printing and Bible giving he should speak on a subject equally per-tinent to all earest Christians—the power of faith. He followed with a concise summary of the circum-stances which led to the conditional likening of faith to a grain of mustaff seed, bringing up as collateral the muscle of the fig. tree. If under the denomination of nirmiracle of the fig-tree. If under the denomination of nir-cles we were to include works which to all the faithless appeared as impossible as to curb the winds and calm the sea, then the age of miracles was not past, under-standing by miracles things which were absolutely superhuman to the unbelieving, although they required earthly means for their accomplishment. To faith nothing was impossible—to that undoubting faith which could labor and wait. This faith was akin to the faith

spoken of by the Roman poet: "Possunt quis posse videntur;" "Possuat quis posse videntur?"

but when it was faith in the divine will, it was of course higher and more powerful than when it was the mere Pagan faith in self. This faith required evidence. No man in a state of moral sanity would attempt to perform miracles as Christ did, by pronouncing the word of power; it was impossible for men now-a-days to have that faith. Some in these latter days had attempted it; but they either deceived others or themselves. They would be insane if they could obtain such faith as the Ausstles had; mountains could be removed they either deceived others or themselves. They would be insane if they could obtain such faith as the Apostles had; mountains could be removed now-a-days; men had actually performed works as grand as these. But a man would be insane if he should attempt to do it. The things were possible in themselves, but not under the circumstances; and so he apprehended that Etna and Chimborazo were quite safe. But if it were desirable to do it, the faith which built the pyramids could be evoked again. Faith implied power, and was in other things as in swimming. More than 1800 years ago the command was given to go out to all the world and preach the Gospei to every creature. That had never been done; but it was possible if every professing Christion should devote himself to it, heart, purse and seul, to accomplish it within this year of 1857. No doubt it would be infinitely pleasing to God, but yet the constitution of Christendem was such at present that it was not within the range of possibilities. There was an immense amount of latent power existing in the world which lacked nothing but faith to bring it out. Especially was this so among professing bring it out. Especially was this so among professing Christians: they magnified and multiplied the itons in the way: they knew that they could not do anything, the way: Christians: they magnified and multiplied the itoms in the way: they knew that they could not do anything, and it was true—for the only reason, however, that they had not faith. So we lost our Luthers, our Martins, our Harland Pages, and our Wilberforces of the present day. The faith of De Witt Clinton in the Eric Canal, and of Fulton in his steam vessel had been successful in our midst. Through faith our fathers triumphed in the Revolution and Columbus crossed an ocean known only to its power. By faith Hannibal forced his desperate passage of the Alps and Napoleon accomplished the prodigies of his Italian campaigns. Martin and Harlan Page were ordinary men: it was their faith alone which had raised them to earthly immortality. The faith which laid hold on divine support was far more elevated in its character than that confidence in combinations, military and mechanical, which were the support of Napoleon and Fulton. Luther relied on the force of the Scriptures; Wilberforce on the power of God. Luther's faith in the sword of spirit was equal to Napoleon's in the sword of spirit was equal to Napoleon's in the sword of steel. But there was a difference. The man whose faith was in mortal means might find himself everpowered by Russian snows or greater Saxon faith at Waterloo; but he whose faith was in God could never fail. He concluded by an exhortation to faith and to works of faith, citing the cases of David and Goliath, the 300 in the valley of Jezreel butchering their engmies, the twelve Apostles who were sent to all the world, and the pussage of the Red Sea, incidentally noticing the particular objects of the society—to place a Bible in the hands of every man and woman in their respective dwellings, in the forceastle and cabin of every ship in our harbor,

service, and opposition would be paralyzed.

The plates were passed around, and the gold was to a limited extent cast out for the benefit of the Society.

Prayer, doxology and benediction concluded the

man and woman in their respective dwellings, in the forecastic and cabin of every ship in our harbor, to send it into every prison cell, into every den, and loft and crevice. Could they obtain the grand inspiration of faith, they would have power to cast out the devil of gold, the devil of sloth, and the devil of hatred; money and labor would be at their service, and opposition would be paralyzed.

SERMON BEFORE THE AMERICAN AN. " FOREIGN CHRISTIAN UNION BY THE REV. DR. FORSYTH. The annual sermon in behalf of the American and Foreign Christian Union was delivered in the Fourteenth-street Presbyterian Church (Dr. Asa D. Smith's)

last evening by the Rev. Dr. Forsyth, Associate Reformed Presbyterlan Minister at Newburgh.

The Rev. Drs. A. D. Smith, Fairchild and De Witt The Rev. Drs. A. D. Smith, Fairchild and De Witt took part in the devotional exercises.

Previous to the sermon Dr. Fairchild stated the object of the Union showed its design, and the nature and extent of its workings; he hoped the Christian public would deal with it according to its merits, which would be developed in the report at the annual meeting on Tuesday evening.

The Rev. Dr. Foissyn read as his text from Luke viv. 47 "Beginning at Jerusalege."

The Rev. Dr. Forsyth read as his text from Luke xxiv. 47, "Beginning at Jerusalem."

After giving some reasons why Jerusalem was a proper place to begin with the Gospel work, he went on to observe that the commission given was that the Apostles should be witnesses for Christ; they were to testify in reference to the things which they had seen themselves. Paul after his conversion acted on this basis, and said that "if Christ be not risen, then are we false witnesses." To begin at Jerusalem to give testimony for the same Jesus which the citizens in their excitement had mobbed and crucified was to encounter a fierce enemy; there was learning, pharisaical counter a ferce enemy; there was learning pharisaical pride, hypocrisy, cruelty and prejudice of the strongest kind to meet with as a barrier to the ingress of the Apostles. It was, therefore, not a little curious that Jerusalem should be selected as the beginning spot for the preaching of the Gospel; but the commission was given that it might yindicate its own pledge.

for the preaching of the body and the state of the was given that it might vindicate its own pledge.

During our Savier's sojourn on earth, he gave the was given that it might vindicate its own pledge.

During our Savior's sojourn on earth, he gave the
most gratifying proofs of his love and his sympathy for
the buman race in all the paths of life. The darkest
hour of his life was his last hour in the City of Jerualem, and even then he prayed, "Father, forgive
them," and in the same spirit he looks upon this one
abyes of depravity as being too deep to be missed in
the advent of the Gospel mission, therefore he deemed
it not only worthy his last prayer on the Cross, but
preminently claiming his attention when about to inaugurate the great missionary enterprise which was to preciminently elaiming his attention when about to in-augurate the great missionary enterprise which was to begin by a vindication of his love to the people of Je-rusalem. The Gospel claimed to be the word of God to the Jews because it offered pardon or forgiveness. It offered elevation and salvation from all the ills that afflict the conscious sinner, and its mission was to be-gin its work on the most forbidding spot, among the work administratory.

most adamantine rocks.

The command was given in order that an efficient band of believers might be raised to tell what they had seen. Many of those to whom the Apostles were to give their first testimony had doubtless been among the scoffers, buffeters and mockers of that same Christ who was now sending to them witnesses that he had risen again, and had ascended to make intercession for those who should report and halians. The second risen again, and had ascended to make intercession for those who should repent and believe. The results of this mission proved the wisdom of the Divine planner in determining Jerusalem as an eligible spot for the beginning of the Gospel work in the hands of the

Apostles.

The Rev. Dr. then applied his subject to the workings of the Union, showing that the Church, by neglecting to act upon the same principle as Christ acted in his sending first to Jerusalem, had permitted iniquity and superstition to grow up in lands nominally Christian, but really having not so much claim upon the name as regions far outside the lands blessed with the Greenel.

We go to Europe to visit the monuments, the cathe We go to Europe to visit the monuments, the cathedrals, and other relies of antiquity, but we seldom think that the people there around us are steeped in a system, the prejudice of which is more terrific than that which impelled the populace of Jerusalem. Romanism is best seen when judged by its results in nations where its influence had succeeded in degrading the people. Lord Shaftesbury, who was certainly no bigot, once said that Popery and Slavery always went together. Spain, Portugal, Italy and France presented the triumph of papal power, and if the Church of Rome is the pattern for believers, then has Christ died in vain.

Reverend Doctor then showed how The Reverena Doctor then showed how preemi-nently it was the duty of the Church to proclaim the Gospel to the people near our own homes, previous to sending missionaries to Tahita. He concluded by a reference to the objects of the Union.

CHRISTIAN MANLINESS. BY THE REV. HENRY WARD BEECHER.

Plymouth Church was crowded to its furthest limit yesterday morning, and a greater proportion of the audience than usual showed strange faces. The influx of visitors to the city for the coming anniversaries added a large number of ministers to the great gathering; and to those among them who are so-called "conservative," the sermon was undoubtedly a rather strong eight.

An interesting scene was witnessed preliminary to

the discourse, in the baptism of more than twenty children, who were held in the arms of their parents. standing in the circular space around the pulpit, while the pastor administered to each in succession the beautiful and impressive ordinance.

Among the usual "notices" for the week was the

Among the usual "notices" for the week was the announcement of the annual meeting of the New-York Christian Association, after the reading of which Mr. Brechen took occasion to remark that he might at last read such a notice with a good conscience. The name of the Association had been a misnomer for some months past. It had not been a "Christian" Association. But he thought he could now so designate it without any further variation from the truth than is usually made when that word is applied to human conduct. He thought that the members of that body had at last got their light out from under a bushel—or rather from under a "peck measure," for they did not take a bushel to hide it with. A further allusion was rather from under a "peck measure," for they did not take a bushel to hide it with. A further allusion was made to to the Christian Association in the discourse. The text was from Ephesians, chapter iv., verse 13: "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect manhood), unto the measure of the stature of the fulness of Christ." The general theme of the sermon was Christian Manliness, on which the preacher set forth an elevated ideal of a true Christian character. There is no warrant in the Bible, he said, for any ideal of Christian character that is not manly and robust, that is not large and generous. There is no warrant for any other Christian than a Christian that is a man in Christ Jesus. There are, to be sure, Christians that are children, but they are not to remain such, but are to be brought out of that state as soon as possible. are children, but they are not to remain such, but are to be brought out of that state as soon as possible. They are all to be noble, large, strong, magnanimous. In all nations the word "man" signifies courage, vigor, largeness and endurance. To be a "woman" is noble for a woman. God made woman to inherit all the rich treasures heaped up in the words sister, wife, mother, and the whole world beside has not more tenderness then are in these three words. But to be like a woman has always been held to be disgraceful in a man. Everything is perfect in its kind in this world; a man should be a man and a woman should be a woman, and neither should try to be the other, any more than both should try to be angels. The Bibble does not recognize feminine graces in men. There is no such thing set forth in the New Testament as a masculine femininity in piety. Paul says: "Be ye not children in understanding; howbeit in malice be ye children;

New Testament as a masculine femininty in piety. Paul says: "Be ye not children in understanding; howbeit in malice be ye children; "but in understanding be men." This was a favorite thought with Paul, he said, and quoted also other passages from the Apoetle conveying a similar idea. There is a sense in which Christians are to be like "little children." As, for instance, it is said that we are to be "born again, and to "become like little children." But, lest we fall into a mistake, and become puerile, instead of infantile, we must understand that while in simplicity, purity and unmaliciousness, we must be as little children, we must, nevertheless, be in other things strong men. "Acquit you like men." Paul was thinking, "said he, of a great six-feet, square-built old soldier, pacing his sentry-rounds all night, all guarded and covered with armor—his face as bronze as his helmet. He was not thinking of a church member who was like a babe in a cradle, and was rocked by a velvet-footed minister, who spoke in soft whispers, and said only soft things. The aim of the disciples was not to attract a large band of followers; they aimed at abundant development; and that development was not to be mere fine-ness softness and rollish. It was to be large, to be The aim of the discipies was not to attract a magband of followers; they aimed at abundant development; and that development was not to be mere fineness, softness and polish. It was to be large, to be
noble, to be strong. Military training gave a certain
degree of development to men: so did the culture
of art, discipline in civil affairs; so did society in
general, and the family institution in particular—all
these exercised men to a certain degree, but they
lacked their full development until they received the
religion of Christ. A man was meant to attain his true
manhood only through Christianity, and in no other
way can be obtain it. He must be a Christian to be
a man; for the only true ideal is a Christian man.
He did not say that unless a man became a "churchmember" he could not be a "man," but that no large
ideal of Christian manhood could be attained, except
through Christ and Christian truth. The business of a
Christian minister is not to turn a man out of manhood
into something else called a Christian; but to take
Christianity as a formative infinence that will develop into something else called a Christian; but to take Christianity as a formative influence that will develop in every man his true manhood. But so far from this, ministers often impress timidity of character upon young Christians as a kind of duty—an ideal of character of which caution is the core and characteristic element—such as is fatal to their growth in manliness, and in the Apostolic idea of a true Christian man. They are not taught to face the devil, but to clude him; not to overcome the world, but to avoid it. It is supposed that this is the road toward humility, but there

fed on milk," and of another and str. nger man, "You are strong, and can feed on strong meat," exhibit the oppositions and contrasts which are the characteristics of true wit.

Christian men should not volunteer to sack danger. Christian men should not volunteer to seek dauger. They should not exile themselves from the surroundings of Christian influence. But when a Christian, without his own seeking, by God's providence is brought in the face of dauger, he should not shrink. Sometimes Christians refuse to go to social gatherings, for fear they may lose their conviction of sin. He thought, if their conviction could be so soon rubbed off, the seconer the better. Sacred duties should not be shunned. He would not say, especially to the young, that they should rush heedlessly into gayeties, but that, if there sprung up naturally certain social duties, these should be performed, and not shirked. Company should not be abandoned for solitude. The devil has as fine a shot at a man when he is alone in his room as when he is in company in the parlor. Wherever a man goes—although it makes a difference where he goes—he cannot go away from the eye of that wateful Providence that never slumbers nor sleeps. Into whatever a man goes, let him go into it sleeps. Into whatever a man goes, let him go into it as a man, and God will bring him out of it as a man. Many people think that their religion is a thing

Church is made an insurance company, got up to in sure religion against being destroyed out of the world which is as if an insurance company should be got up, to insure mankind against the going out of the light of the sun in heaven! What if a man should consecute himself to see if the world turned around right every day! What if he should stand a sentinel at the north himself to see if the world turned around right every day! What if he should stand a sentinel at the north pole, at the south pole, and at the equator, to see it that the earth turned properly on her axis every day! This is like a man's keeping in religion, so that nobody else shall hurt it. He was enough of a gardener to know that when a dwarfed plant is likely to be eaten up by red spiders, it can be cured, not by washing nor by fumigation, but only by growing; and so the best safeguard of the church is life and growth. Life is never half so dangerous as death. He was morthied at the timidity of ministers in reference to the great questions and movements of the day. Want and intemperance and Slavery stalked along the streets, passing the church-door crying out for relief. The enthusiastic and generous-hearted would go out to meet them, almost frantic with sympathy; but the older and the wiser heads, the minister, the deacons and the elders all say; "Wait, stop; it will create a stir in the church," and the peace of the church must not be disturbed. And so Christ, crying out through the voice of these witnesses, is suffered to pass by and to be crucified afresh. We live under the new dispensation, not under the old. Moses who was the priest of a necu-

der the old. Moses fought benind constitutions; Christ throws down constitutions, or goes forth from behind them. Moses, who was the priest of a peculiar peeple, said to them, "Abide at home;" Christ, who is the Savier of the world, says, "Go preach "the Gospel to every creature" The church is too greatly under the influence of Mammon; it seeks too much the favor of men; it is therefore timid and not bold. When in the Young Men's Christian Association it was attempted to introduce as a subject of discussion the application of Christianity to a new topic, all the

Mehiness of piety is cumanus, of outward conduct, but of inward disposition. The popular impression of a Christian is, that he is a bouquet of cut flowers, and is to be carefully kept and guarded with great care, for if he is touched he may fall to pieces, and there will be nothing left of him! But if a man be really a Christian, his former faculties fall to pieces, and there will be nothing jett of him. But if a man be really a Christian, his former faculties and traits will not be repressed, but intensified in their action. If he was noble before, he ought to inspire the feeling, "Well, he is twice as noble now;" if he was magnanimous before, "he is heroic now;" if you were mirthful before, thank God that there is such a thing as mirth in this world of tears!—be mirthful still. He went along the streets, said he, and read men's faces as if they were books. He would rather go with his brother Bellows, and sit on the corner of Broadway and Wall street, or on the steps of the Exchange, than go to the theater. He would there see living dramas—unwritten dramas—enacted every day, that are more dramatic than any that have ever been recorded, while the actors themselves would be real actors and not initators. If he should make a collection of faces, he might go and take one, and say, holding it up before him: "Whose "image and superscription is this!" This is care—there are the wrinkled lines. He might take another and ask: "Whose image and superscription is this "Why, this is anxiety; and this—this is suffering, haggard and sad; and this—this is fretfulness and poevishness, how discontented. "Whose is this! Why, this "—where did it come from! It is exceedingly rare: "it is worth more than artist's proofs. Why, it is the "contentment of a loving soul. I never saw more it is search."

't is worth more than artist's proofs. Why, it is the contentment of a loving soul. I never saw more than a dozen of them in all my life!"

When a man becomes a Christian, what there is o frimness and self-respect, of illuminating imaginations of taste, of delicacy, of refinement, in the all-compounding element of love—all these belong to him as a Christian man, and he is not to put them away when he becomes a Christian, but to strengthen and develop the other than the many than the many than the second of Christian man, and he is not to put them away when he be becomes a Christian, but to strengthen and develop them, that he may come to the measure of the stature of the fullness of Christ. Ollowance is demanded in all his experiences. Some Christians carry their hope as men carry a light in a high wind—not so much for the light that shines, but to keep it from blowing out. Some ministers, in preaching, present no other motive than this—"If you will come into the church "we will hang you up as a bell, and ring you, and ring you and you shall be patted and "ring you, and ring you, and you shall be patted and "cazed," and that is all. And when they have burdens, being unused to them and uneducated for them, they break down under them and are well nigh crushed. They do not comprehend the true ideal of a Christian ife, as given by Him who said that in this world we should have "tribustation." A Christian life calls for heroism, for self-denial, for suffering. For a Christian to run and put weeds on for any little sorrow, is dispraceful. Do you suffer? Then suffer. Have you burdens! Then carry your burdens. Is your way narrow? Let it be narrow. Are the stars out? Then walk, even though there are no stars. Say, with the Apoetle, "I will not fear what man shall say unto me." Go down into the valley as cheerfully as you go up your the mountain ton. Take for take sorrow—take Go down into the valley as cheerfully as you go up upon the mountain top. Take joy, take sorrow—take everything—only understand that you are to be a man in Christ Jesus, and that the object of religion is to make you such a man—in the fullness of Ifis stature!

THE STAGE AND THE PULPIT. BY THE REV. SIDNEY A. COREY.

The Rev. S. A. COREY, pastor of the Baptist Church corner of Thirty-fourth street and Fifth avenue, de ivered a sermon last evening, in which he endeavored to show that the theater was extremely pernicious in its influence, and as such should be as little countenanced as possible.

The announcement in advance of a subject which has occasioned so much discussion since the late address of Dr. Bellows, together with the fact that Mr. Corey was himself formerly a member of the theatrical profession, drew together a very large andience.

The first verse of the first Psalm was read as the

cannot be a greater mistake. It is called "having a tender conscience," when it is rather simply an various of conscience, childish and superstitious. In times of danger a man ought to be watchful and viginit, and is courmanded so to be; but a man's general a trage should be that of fearlessness, confidence, cour, 'ye, firmness, and magnanimity. He could not easy the 'ionalty timid, weak-minded and, se-called, conserval, 't there is no pity expressed for those who are say the 'ionalty timid, weak-minded and, se-called, conserval, 't to disposition as for a weakess, and not for this ture, but that provision is made in the Bible for this ture, of disposition as for a weakess, and not nervomess at ends criptural ideas. On the contrary, courage without mashess, hope without as if it were. In the contrary courage without mashess, hope without carelessness, openessity these are the true. Christian without a wastefule in seeking for this, come to it through a constitution. I tendency to fear, to narrow-through a constitution. I the does not report them, but points out a "more excellent way." The Bible, he said, was thought never to 'he witty; this is not because its wit is too high for our too gross discernment. He thought that the compara, in which the Apostles made, such as when they said a "one Christian man," You are a babe, only a little has he, and need to be fed on milk," and of another and arr, inger man, "You are a trong and can feed on stress meat," exhibit

Many people think that their religion is a thing which they are to take care of, instead of its taking care of them. They put on their Christian hope as Don Quixote wore his paste-board helmet, never to meet a blow with it. They think their only duty of warfare is to keep their armor bright. A Christian may keep his armor bright, but it should be only for

was attempted to introduce as a subject or discussion, the application of Christianity to a new topic, all the city was made to ring with the impropriety of it. When by discussion some heat was raised, every paper almost in the city quoted the heat that was excited and said, "Did we not tell you!" Their idea was, that when a man became converted he was to lie still in a coffin, and the moment there was a raitling of the bones and a sign of life, then there was danger and an alarm was to be raised. Where did they get their idea of religion? What churches have they been attending? What Gospel have they heard preached? This is not the idea of Paul. This is not the Gospel of Christ. This idea of conservatism the Bible blows upon with scorn as most contemptible. He would not have the young men of his congregation suppose that he advocated any wild, mad-cap enthusiaste. When their danger should come to be on that side he would meet them on that side. A true manhood does not lose its balance, but is centered and tempered in Christ. A man's ruling spirit must be love, and his enthusiasm will not then lead him astray.

Ward, while patrolling their beats yesterday morning, discovered smoke issuing from the premises of Henry B. Melville, manufacturing jeweler, No. 118 Amity street, and forthwith entered the building, when they found a quantity of rage saturated with oil on fire FALSE ALARM-FIGHT BETWEEN FIREMEN. Shortly after 9 o'clock yesterday morning an alarm of fire was caused by the burning out of a sooty chimney in the upper part of Monroe street. During the alarm a disgraceful fight occcurred between Engine Companies Nos. 44 and 6, aided and

assisted by Companies Nos. 17 and 32, and Hose Companies Nov. 6 and 31. Capt. Letts with a posse of officers was on the

ground and soon put an end to the disturbance by ar-resting those who seemed to be the principals. Chief-Engineer Howard was also present and took an active part in separating the fighting firemen, ordering them

home forthwith. James Hasen, John Davison, Robert Burns and Joseph Suert were apprehended and taken before Jus-tice Brennan at the Essex Market Police Court, and held to bail in the sum of \$1,000 each.

Chief-Engineer Howard ordered Nos. 6 and 41 to "lay up" until an investigation into the matter can be had by the Fire Commissioners.

BIRE IN JAMES STREET.

At 14 o'clock this morning a fire occurred in James street, near Madison, the particulars of which we were unable to obtain in time for publication in this edition.

drams. The friends of the theater, saut he speaker, will point us to this play and to that actor as capable of producing a harmless pleasure, and even a bealthy influence. But there stands the theater with all its known deformity, its corrupt associations, and its general pernicious tendency. The speaker gave some account of the invention of the drama by the accient Greeks, and stated that in the opinion of some writers it contributed in no small degree to the downfall of Greece. The drama afterward passed over to Rome where it obtained a footbold, but against the opinion of many of the best cifizens. The theater finally reached England at the beginning of the twelfth century, and for a long time met with strong opposition, but finally became established. In the time of Chaucer, that poet described it as the resort of the idle and vicions. In France it was first used to represent religious subjects. At lengt, it was transplanted to this country, but not by the Puritan fathers.

The speaker referred to the testimony of eminent men in all ages against the stage, quoting from Plate, Secretes, Livy, Valerius, Maximus and others of the ancients. Rouseau, Hannah More—the friend of Garrick and Mrs. Siddens, who wrote several plays in the early part of her life, but who ultimately set her face strongly in opposition to it, and has left on record an elequent protest against its vicious tendency. Sir Matthew Hale, the speaker and, was also at one time enamored of the theater, and attended it as often as he could, but afterward came to bear his testimony against it.

Reference was next made to the action taken by

against it.

Reference was next made to the action taken by different States in past times toward the suppression or severe restriction of the theater, and also to the following resolutions adopted by the Congress of the United States on the 14th and 16th of October, respectively, 1778:

Trited States on the 14th and 16th of October, respectively, 1778:

"Whereas, True religion and good morals are the only solid foundations of public liberty and happiness,
"Resolved, That it he and it is hereby, earnestly recommended to the several States to take the most effective measures for the encouragement thereof, and for the suppressing theatstical entertainments..."

"Whereas, Frequenting playhouses and theatrical entertainments has a fatal tendency to divert the minds of the people from a direct attention to the means necessary for the defance of the country and the preservation of their liberties.

"Resolved. That any person holding an office under the United States who shall act, promote, encourage or attend such plays, shall be deemed unworthy to hold such office, and shall be accordingly dismissed."

Theatrical literature came in for the strictures of the

ted States who shall set, promote, encourage of the plays, shall be deemed unworthy to hold such office, and shall be accordingly dismissed."

Theatrical literature came in for the strictures of the speaker, and among other writers Macauley was quoted as lamenting its too frequently immoral character. The famous book by Jeremy Collier, entitled "The Shorter View," printed near the close of the seventeenth century, which dealt in a very short way with the corruptions of the then dramatic literature, was also alluded to.

Mr. Corret now took hold of the current abominations of the theater, mentioning first profanity, and showing that the name of the Supreme Being is constantly employed on the stage in the most irreverent and flippant manner. It is never a question of menality, said the speaker, with the managers of the theater in the selection of a play, but how far it will draw. An instance was mentioned where a murder of a notorious character took place in a house of prostitution, and a manager immediately prepared a play based on the eccurrence, with the chief characters retained, and had already had it in rehearaal, when the authorities heard of it and had it suppressed.

The artificiality and want of genuineness of the stage was next handled without gloves. According to Dr. Bellows, no class of society more needs the privileges of the church than the actor; no, said the speaker; for he must have a heart of steel if he can resist the avalanche of corrupting influences which are poured out upon him. The speaker maintained that frequent attendance on the theater perverts the minds of the young, and renders them dissatisfied with the practicalities of life, and appealed to parents for the truth of the statement. The testimony of a chaplain of one of our principal prisons was quoted, going so show that more than one-half of the immates of such places from large cities, have attributed their first staps in crime to the habit of attending theaters. Would a fathe sending of life, and appealed to parents for the trut

The discourse occupied one hour and three quarters

The discourse occupied one hour and three quarters in delivery, and was listened to with deap attention throughout. While the audience was dispersing, a number of persons, and among them several ladies, approached Mr. Corey and shook him warmly by the hand, thanking him for the sentiments he had uttered, and expressing a hope that they might be attended with a good effect.

FIRES.

About 6 o'clock last evening a fire broke out in the

brick building No. 208 First avenue-first floor occupied by John Ryan as a feed store; second floor by John Connor, harness-maker, and third floor by John Kean as a dwelling. The fire originated in the cellar, which was occupied as a stable; but from what cause is unknown. Loss of Mr. Ryan, \$1,000; no insurance. Loss of Mr. Conner, about \$600; insured for \$500 in the Hanover Insurance Company. Loss of Mr. Kean, about \$200; no insurance. The building, owned by Mrs. Faley, was almost entirely destroyed. Loss esti

About II o'clock Saturday night a fire occurred in the fire-place of the front basement of No. 94 Monroe street, in consequence of the carelessness of builders in laying a beam under the hearth. FIRE IN LUDLOW STREET.

mated at \$1,500. Insured.

Yesterday morning, at 8 o'clock, a fire occurred in the stable of Mr. Kraus, No. 112 Ludlow street. No damage of consequence. Supposed to have been set

Officers Bliven and Tucker, of the Fifteenth